One English Summer Day

Not that long ago, on one of those hot, dry, English Summer days that seem to be increasing in frequency, my attention was drawn to a dissertation by a University student whose supervisor just happened to have written about me over a decade ago and which writing subsequently formed a chapter in a book published by Oxford University Press.

The eighty or so page dissertation concerned myself and a particular Occult movement with the author of the opinion that both my rejection of extremism and the philosophy of pathei-mathos (the weltanschauung) developed as a result of that rejection were "a deceitful alteration of [my] discourse", with that discourse relating to both that Occult movement and my former activism on behalf of and my former belief in the ideology of Hitlerite National Socialism and in the ideology of my Reichsfolk version of National Socialism, with my almost two decades of denials, on my word of honour, of involvement with that Occult movement a part of such a deceit since he additionally claims that it is "impossible to accept any statement" by me as an honest one. [1]

This is both interesting, and indicative. Interesting, because the author provided no primary sources [2] in support of his opinion about deceit and the claim of dishonesty; indicative, because as I have learned over the past decade, such obviously prejudicial opinion and claims unsupported by primary sources were and are believed and shared and propagated by many others, with these others including journalists, academics, politicians, and those associated with various political policy-groups.

Obviously prejudicial, because in practice the claims and opinions meant and mean that most if not all of my post-2012 writings and interviews were and are or could at best be ignored and at worst considered as part of such a deception.

Writings such as the personal ones included in Part Three of Understanding And Rejecting Extremism, [3] and included in compilations such as Religion, Empathy, and Pathei-Mathos [4]. Interviews such as those given between 2022 and 2024, [5] with one believer in and vocal exponent of the 'Myatt the Deceiver' paradigm claiming that Myngath [6] was a "sanitised account" of my life.

A question in one of the aforementioned interviews was:

> In the Numinous Expiation chapter of your *Religion, Empathy, and Pathei-Mathos* [4] you wrote that "One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done," and that you did not "know the answer to the question how to so numinously make reparation, propitiation." Since that was written twenty years ago are you still troubled and have your views changed in regard to personally not seeking propitiation through a religion such as Christianity?

My answer:

> Yes, I am still troubled, burdened, by my extremist past and the suffering I caused by believing in, agitating for and propagandizing on behalf of the ideology of National Socialism and a particular interpretation of Islam. For me, the source of such a burden is two-fold: how can I, and perhaps others, not cause suffering; and for me at least there is not and probably never can be any expiation, any reparation made. The only answer I have now, as then, is an attempt to live in "a certain gentle, quiet, way so as not to intentionally cause suffering, so as not to upset the natural balance of Life." Have I succeeded? I cannot presume to answer.

However, the 'Myatt the Deceiver' paradigm also means that my weltanschauung of pathei-mathos [7] and my translations of and commentaries on texts such as the Corpus Hermeticum [8] are and can be academically ignored or dismissed because 'Myatt the Deceiver' is a neo-nazi whose peregrinatious life, as described by others, makes it, as the author of the aforementioned dissertation wrote, "impossible to accept any statement of his as based on honesty."

All of which prejudicial opinions and claims, and the words and actions derived from them, recall for a now contemplative man with neither monastery nor any Certitude of Knowing and years past his 'three score and ten', some ancient words embodying an understanding, a wisdom, which the prejudicial ones seem either unaware or scornful of.

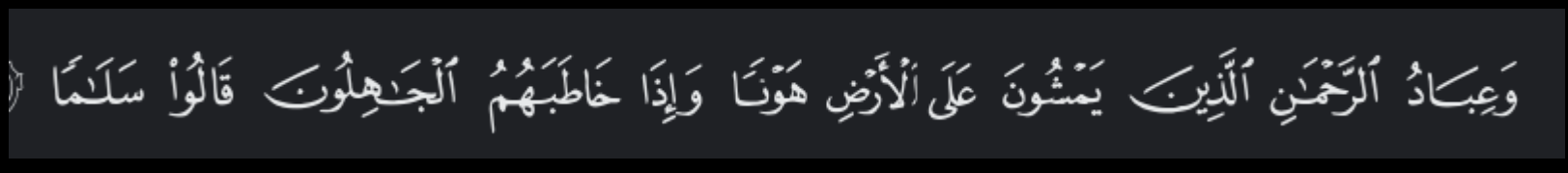
The first recalling:

> σὺ δ’ ἄκουε δίκης, μηδ’ ὕβριν ὄφελλε:
> ὕβρις γάρ τε κακὴ δειλῷ βροτῷ: οὐδὲ μὲν ἐσθλὸς
> ῥηιδίως φερέμεν δύναται, βαρύθει δέ θ’ ὑπ’ αὐτῆς
> ἐγκύρσας ἄτῃσιν: ὁδὸς δ’ ἑτέρηφι παρελθεῖν
> κρείσσων ἐς τὰ δίκαια: Δίκη δ’ ὑπὲρ Ὕβριος ἴσχει
> ἐς τέλος ἐξελθοῦσα: παθὼν δέ τε νήπιος ἔγνω
>
> You should listen to [the goddess] Fairness and not oblige Hubris
> Since Hubris harms unfortunate mortals while even the more fortunate
> Are not equal to carrying that heavy a burden, meeting as they do with Mischief.
>
> The best path to take is the opposite one: that of honour
> For, in the end, Fairness is above Hubris
> Which is something the young come to learn from adversity. [9]

The second, transcribed centuries later:

> μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
> μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
> μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
> μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
>
> Fortunate, those who grieve, for they shall have solace.
> Fortunate, the gentle, for they shall acquire the Earth.
> Fortunate, those who hunger and thirst for fairness, for they shall be replete.
> Fortunate, the compassionate, for they shall receive compassion. [10]

The third, transcribed some centuries later:



> The 'Ibaad of Ar-Rahmaan are those who walk on earth in humility and, when the arrogant speak to them, they reply Salaam. [11]

David Myatt
October 2025
(Revised November 2025)

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Footnotes

1. A published account, in response to one such widely-circulated claim of involvement, is provided in my 2012 essay *A Matter of Honour*, 2012. https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

As described in that essay:

> In respect of [rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel.
>
> As I wrote some thirteen or more years ago:
>
> > "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête.

2. As I noted in my *Research, Primary Sources, And Pathei-Mathos*,

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.
>
> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally
>
> translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources."
>
> https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

3. *Understanding And Rejecting Extremism*, 2013. (a) Printed version: ISBN 978-1484854266 (b) Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

4. *Religion, Empathy, and Pathei-Mathos*, 2013. (a) Printed edition: ISBN 978-1484097984 (b) Gratis pdf: https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

5. *Seven Interviews*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

Four of the interviews are included in *An Uncertitude of Knowing*, 2023, ISBN: 978-8394746575

6. *Myngath: Some Recollections of a Wyrdful and Extremist Life*, 2013. (a) Printed edition: ISBN 978-1484110744 (b) Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

7. *The Numinous Way of Pathei-Mathos*, seventh edition. (a) Printed edition: ISBN 978-1484096642 (b) Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

8. *Corpus Hermeticum, Eight Tractates*, 2022. (a) Printed edition: ISBN 978-1976452369 (b) Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

9. Hesiod, Ἔργα καὶ Ἡμέραι, vv 213-218. Some notes on my translation:

    a. δίκη. The goddess of Fairness/Justice/Judgement, and – importantly – of Tradition (Ancestral Custom). In Ἔργα καὶ Ἡμέραι, as in Θεογονία (Theogony), Hesiod is recounting and explaining part of that ancestral tradition, one important aspect of which is understanding the relation between the gods and mortals. Given both the antiquity of the text and the context, 'Fairness' – as the name of the goddess – is, in my view, more appropriate than the now common appellation 'Justice', considering the modern (oft times impersonal) connotations of the word 'justice'.

    b. Mischief. The sense of ἄτῃσιν here is not of 'delusion' nor of 'calamities', per se, but rather of encountering that which or those whom (such as the goddess of mischief, Ἄτη) can bring mischief or misfortune into the 'fortunate life' of a 'fortunate mortal', and which encounters are, according to classical tradition, considered as having been instigated by the gods. Hence, of course, why Sophocles [Antigone, 1337-8] wrote ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή (mortals cannot be delivered from the misfortunes of their fate).

    c. δίκαιος. Honour expresses the sense that is meant: of being fair; capable of doing the decent thing; of dutifully observing ancestral customs. A reasonable alternative for 'honour' would thus be 'decency', both preferable to words such as 'just' and 'justice' which are not only too impersonal but have too many inappropriate modern connotations.

    d. νήπιος. Literal – 'young', 'uncultured' (i.e. un-schooled, un-educated in the ways of ancestral custom) – rather than metaphorical ('foolish', ignorant).

10. Τὸ κατὰ Ματθαῖον εὐαγγέλιον, The Gospel According To Matthew, v.5-7.

Some notes on my translation, taken from https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/the-beatitudes-v1.pdf

μακάριος. A difficult word to translate since "blessed" has acquired particular (sometimes moralistic) meanings as a result of nearly two thousand years of exegesis, while "happy" is rather prosaic. The context - as in ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν - suggests "fortunate".

πρᾶος. Gentle - in the sense of mild, balanced, temperament - rather than "meek".

δικαιοσύνη. Fairness. Not some abstract, legalistic, "justice", and not "righteousness" which word has over centuries acquired sometimes strident and disputable moralistic meanings as well as implying a certain conformity to accepted (and disputable or dogmatic) standards.

ἐλεήμων. The classical Latin term misericordia - used by Jerome, and the origin of the English word misericordious - expresses the sense well, which is of συμπάθεια (sympatheia, benignity) resulting in compassion. Cf. Luke 11.41 (πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν), Acts 10:2, κτλ.

11. Ayat 63, Surah 25 of the Quran. My interpretation of meaning.

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